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Book Reviews.

Bible Atlas; a Manual of Biblical Geography and History. Especially prepared for the Use of Teachers and Students of the Bible, and for Sunday-school Instruction, containing Maps, Plans, Review Charts, Colored Diagrams, and Illustrated with Accurate Views of the Principal Cities and Localities known to Bible History. Revised Edition. By REV. J. L. HURLBUT, D.D., with Introduction by Bishop J. H. Vincent, D.D., LL.D. Chicago: Rand, McNally & Co., 1899. Pp. 158, 4to. \$2.75.

The original work, of which this is a revision, was published fifteen years ago (1884), and has had a useful life. The book is prepared and printed in the style of secular school geographies: the quarto page, with double columns, the large print, the many maps and pictures, and the outlines for review. The editor promises that the work has now been thoroughly revised to date. Its serviceableness, therefore, should continue for another decade.

In a general way its usefulness is great, and if it could be regularly taught as secular geography is taught, children would get a good idea of biblical geography, for the geographical facts are in the main correct. In the matter of history, however, the book is very unsatisfactory. Its dates for the biblical events and writings are uncritical and thoroughly out of accord with the findings of present-day scholarship. This may be seen in the chart on p. 15, especially in columns iii, vi, and vii, where the book of Job is assigned to 1500, the Pentateuch to 1490-1451, Joshua to 1400, Judges to 1100, 1 and 2 Samuel, Ruth, to 1100-1000, Daniel to 530 B. C. The statement that the reign of Herod began in 43 B. C. is incorrect—it began nominally in 40, actually in 37. The rededication of the temple was in 165, not in 166 as given. What can one think of assigning the gospel of Matthew to 37 A. D., as is here done?

This *Bible Atlas* falls inevitably into comparison with Townsend MacCoun's recent work, *The Holy Land in Geography and History* (Chicago and New York: F. H. Revell Co., 1897; \$2; see the BIBLICAL WORLD, November, 1897). The pictures and the large print of

the *Bible Atlas* would make it more attractive to children, but in every other respect MacCoun's work is the superior—in size for carrying, in convenience for use, in presentation of matter, in references to authorities, in geographical accuracy, and most of all in a presentation of the biblical history which can be approved.

C. W. V.

Women of the New Testament. By PROFESSOR W. F. ADENEY, New College, London. New York: E. R. Herrick & Co., 1899. Pp. xii + 276. \$1.

A charming work, written from an appreciative but not a sentimental point of view, on a basis of sound scholarship—the truest and most touching description of Jesus' attitude toward woman and of Christianity's ideal of womanhood, known to the reviewer. It is a good book for anyone to read, and for many to study. It overflows with guidance and inspiration for those who teach religion, morals, and sociology.

The first four chapters present to us Mary, the mother of Jesus, in all the many scenes of the gospel narrative, and with a discussion of all the problems which arise in the consideration, including a thoroughly good treatment of the miraculous conception. Subsequent chapters present "Elizabeth," "Anna," "The Woman of Samaria," "The Women who Ministered to Jesus," "The Woman who Touched the Hem of his Garment," "The Woman who Washed his Feet with her Tears," "The Canaanite Woman," "The Mother of James and John," "The Sisters Martha and Mary," "The Widow with Two Mites," "Mary Magdalene." And one is deeply impressed with the importance of these individuals, and Jesus' attitude toward them, in the public ministry. It was no unessential part of Jesus' mission to give woman her true place in the world, and to set an example of the right regard and treatment of woman.

The women of the apostolic period are less interesting and less significant than those of the public ministry of Jesus, yet they receive full recognition in four chapters of this volume. When Professor Adeney comes to Paul's teaching about the limitations of women in the church meetings, his exegesis is open to question (pp. 274 f.), for he endeavors to avoid the reasonably clear fact that Paul did not have the fundamentally higher view of woman which Jesus presented. On the contrary, he (with his contemporaries) regarded her as a subordinate